1: Nadel E-5 (1934-1936) 1942
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thirteen looms, of which only ten were actually used, as the family numbered at that time only ten adult men. The individualistic nature of this work, however, in which no actual working together of several individuals is involved, is reflected in the restricted *efakó* arrangement, which comprises only a man and his young, as yet unmarried, sons. As soon as the sons are married, they work on their own, although they may continue to use the looms and tools which the family head had allotted to them when they were still working in the *efakó* group. The *efakó* head also supplies them with cotton thread for the start. When they are fairly launched on their new individual work they have to buy their own raw material from the proceeds of their work. Only the looms are still regarded as family property, and are kept in repair or replaced if necessary by the head of the household. In this case the individual worker pays the family head a regular 'rent' (called *lada*, lit. wages) of 2*d.* in every 3*s.* which he earns with his work—an arrangement which clearly takes into account the high cost of new looms. This arrangement, however, has been dropped; the young workers make themselves responsible for the cost of repairs or the purchase of their means of production, and the family head only receives occasional presents of food and clothing. In a number of cases I found the *efakó*-unit still further reduced, and even unmarried sons working on their own as soon as they reached the age when tax had to be paid for them. The difficulty which many family heads have to-day in providing tax money for a large family explains this disintegration of the labour-unit. The steadily declining demand for native woven cloth has been the main cause. In many houses looms stand unused, because weaving is no longer profitable, and young men, released from the *efakó*-unit, use their newly won leisure to turn at least temporarily to other, more lucrative, professions. In one weaver's family one of the three sons had given up weaving and become a messenger in the District Office; in another family, two of the six sons became servants in houses of Europeans, and only one of the two returned to his old profession after a number of years, having collected enough money for his bride-price and for a new start in his former profession.

The individual weaver is free to plan his work independently, and there are a number of different methods which he can adopt. The long narrow strips of cloth which the Nupe looms produce are always woven to a standard length of ten *kpere*, i.e. arm's lengths, the weaving of which takes five days. The most expensive, striped, cloth is then cut into five strips of two *kpere* each and sewn together, edge to edge, to form the complete *ede*, cloth, of the kind worn by women round the waist or as kerchiefs over the head. It is reckoned that one man can produce three to four lengths every month. The Nupe weavers work every day except Friday, but much time is taken up in getting the cloth sold. A weaver can entrust his goods to one of the brokers who have their shops on the Bida night market; but nowadays this means a long wait—even if one is lucky enough to get the cloth sold at all. Many younger men prefer therefore to do their own trading, and wander through the villages, often for three or five days, selling their cloth in village markets where there is less competition both in native-made and European goods. One piece of